**A Crooked Judge Almost Gets Saved**

(Acts 24:17-27)

By Pastor Ricky Kurth

One day a divorce court judge told a man, “I’m awarding everything to your wife in this settlement. Any questions?” The man replied, “Yes, I have a question. If I said you were an incompetent moron, what would you do?” The judge answered, “I’d hold you in contempt of court, and put you in jail for five days.” The man then asked, “What if I *thought* you were an incompetent moron?” The judge said, “Well, I couldn’t do anything about that. There’s no law against thinking something.” The man responded, “In that case, I think you’re an incompetent moron!”

Then there’s the drunk who was arrested for public intoxication, and the judge said, “You’ve been brought here for drinking.” The drunk replied, “All right! Let’s get started!”

Well, speaking of judges, here in our text in Acts 24, the Apostle Paul is on trial before a *Roman* judge named Felix—a man who history says was a *crooked* judge. Some unsaved Jews had charged Paul with coming to Jerusalem to cause *trouble,* and in the opening verse of our text, Paul tells the judge the *real* reason he came to Jerusalem.

**“Now after many years I came to bring alms to my nation, and offerings” (Acts 24:17).**

Paul told Felix that he had *actually* come to Jerusalem to bring alms to the Jewish kingdom church in Jerusalem, and “alms” is the Bible word for money given to the poor. Paul had collected money from the new Gentile churches he’d established, and he came to Jerusalem to deliver it.

And if Paul had been worried about *defending* himself that day in court, he could have *proven* that that’s why he came. All he *really* cared about was sharing the gospel with that judge, and with his accusers. But if he wanted to prove he’d gone to Jerusalem to bring alms and offerings, all he would have had to do was point to an epistle he’d written *a year earlier,* where he told the Romans,

**“...now I go unto Jerusalem *to minister unto the saints.* For it hath pleased them of...Achaia to make a...contribution *for the poor saints...at Jerusalem”* (Romans 15:25,26).**

As you can see there, Paul was *on record* as saying he was going to Jerusalem to minister to the poor saints there, and *not* to make trouble. And by that time, *copies* of Romans had been *widely circulated,* and Paul could have asked God’s people to *bring* those copies to court, to be entered into evidence as “Exhibit A” in his trial, like those letters to Santa in Miracle On 34th Street, and *proved* he didn’t go to Jerusalem to cause trouble. But Paul *knew* that Felix was a crooked judge, and that it probably wouldn’t have made any difference, so I doubt he called for those copies to be brought in.

By the way, the reason Paul *brought* those alms to those Jewish believers wasn’t just to show *them* the love of Christ among the Gentiles. It was *also* to show the love of Christ to the *unbelieving* Jews in Jerusalem, to get them to open their hearts to Christ. This was so important, Paul asked the Romans to pray about it, saying,

**“...I go unto Jerusalem to minister unto the saints...and...I beseech you, brethren...*that ye strive together with me in your prayers to God*...that my service which I have for Jerusalem *may be accepted of the saints”* (Romans15:25,29,30,31).**

Now here you might be wondering why Paul would have to ask them to *pray* that they would *accept* those alms. I mean, why *wouldn’t* they receive the money? The answer has to do with simple human pride. Some people are too proud to *accept* help like that. So Paul asked the Romans to pray that the poor saints in Jerusalem *wouldn’t* be too proud to accept it, so unsaved Jews would see it and give more consideration to the gospel. I hope *you’re* not too proud to accept help when you need it, because receiving help from God’s people is *still* a good testimony to unbelievers when they see us helping one another.

Many years ago, my father told me how impressed he was when a friend of his received help from his church when his son was born, and he couldn’t pay the hospital bill. Seeing that testimony might be one of the reasons my dad got saved many years later when I watered the seed of that testimony by sharing the gospel with him. And oh, by the way, that friend of his later went on to become a *millionaire*. That shows that even the best of men need help from time to time, so don’t be too proud to accept it, and testify to the world the love of God’s people.

Now we *think* the poor saints in Jerusalem *did* receive the alms from the Gentiles, because it says earlier in the Acts record:

**“...after those days we took up our carriages, *and went up to Jerusalem*....And when we were come to Jerusalem, *the brethren received us gladly”* (Acts 21:15,17).**

Now those “carriages” there weren’t the kind you ride in. Today when you fly, the luggage you *carry* with you on the plane is called your “carry on” luggage. It’s the luggage you carry on the plane, instead of checking your bag so the baggage handlers carry it foryou.

And the reason Luke seems to go out of his way to mention *Paul’s* carriages there is because they were filled with the money he’d collected from the Gentiles. They were carrying *suitcases filled with cash* to Jerusalem to minister to the saints. I know I’d have been glad to see that If I were one of those poor saints. And when it says *they* were “glad,” it looks to me like Paul’s prayers were answered, and his service *was* accepted of the saints.

But Paul had asked the Romans to pray about something *else,* something we read about in a *fuller* quotation of Romans 15:30,31, where he asked them to

**“strive...with me in your prayers...for me; *that I may be delivered from them that do not believe in Judaea;* and that my service...may be accepted.”**

Paul asked them to pray that he’d be delivered from the *unsaved* Jews in Jerusalem who were always trying to *kill* him. And he *was* delivered from them—just not like he *thought* he’d be! When a mob of unsaved Jews tried to kill him, the Romans “delivered” him from them by *arresting* Paul, and I’m sure that getting arrested was *not* the kind of deliverance Paul had in mind. But it led to a good example of something Paul said in Ephesians 3:19,20, where he told the saints in Ephesus that

**“God...is able to do exceeding abundantly *above* all...we ask or think”**

If you remember the story, after the Jews failed to kill Paul with that mob, forty of them hatched a sneaky *plot* to kill him. But the chief captain of the Roman army got wind of it,

**“So the...captain...called...two centurions, saying, Make ready *two hundred soldiers...* and *horsemen threescore and ten,* and *spearmen two hundred...*and...beasts, that they may set Paul on, *and bring him safe unto Felix the governor”* (Acts 23:22-24).**

Well, how’s *that* for answering Paul’s pray that he might be delivered from Jews who didn’t believe? God answered him by delivering him with an army of 470 hardened Roman soldiers, who carried him safely away out of the reach of those assassins. I’d call that doing exceeding abundantly above anything Paul could have asked, or even *thought* to have asked!

You say, “That’s all well and good for Paul, but is God able to answer *my* prayers that way?” The answer is yes! But I remind you of *how* God delivered Paul from those forty killers. He used Paul’s *nephew* to save him. His nephew overheard the plot, and ratted them out to the chief captain—and his nephew was a believer.

And that’s how God answers prayer today. He uses *His people* to do it, as we see in a fuller quotation of Ephesians 3:19,20, where Paul wrote that

**“God...is able to do exceeding abundantly above all that we ask or think, according to the power that worketh *in us.”***

God answers prayer today by using the power that works *in us* as we help each other! I know He’s answered some of *my* prayers above what I thought he could do that way. So when *you* pray for God’s help, I hope you’ll remember that God will respond by using His people to help you, and that you’ll *accept* their help when you need it. Because if you don’t, you’ll find yourself working against God’s provisions for you.

But here in our text, Paul went on to tell Felix what happened when he *arrived* in Jerusalem, saying,

**“Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult” (Acts 24:18).**

Paul says that when he got to Jerusalem, he didn’t gather a multitude to make some kind of tumultuous trouble in Jerusalem’s temple. Instead, he *purified himself* in the temple with some Old Testament baptisms. But some Jews accused him of *polluting* the temple, as we saw back in Acts 21, where we read:

**“the Jews...of Asia, when they saw him in the temple, stirred up all the people... Crying...This is the man, that...brought Greeks...into the temple, and hath polluted this holy place” (Acts 21:27,28).**

Now there was a reason why the Jews *of Asia* were the ones who trumped up that false charge against the apostle. It was because of what *happened* in Asia in Acts 19:10-27:

**“...*in Asia*...Paul...passed through Macedonia...*to go to Jerusalem...*but...a silversmith, which made silver shrines for Diana...said...this Paul hath...turned away much people, *saying that they be no gods, which are made with hands:* So that not only this our craft is in danger to be set at nought; *but also that the temple of the great goddess Diana should be despised...”* (Acts 19:10,21,22,24-27).**

When we studied that passage, we saw that there were unsaved *Jews* who were involved in making those silver shrines to the false goddess Diana. And Paul greatly damaged their business by preaching that there *were* no gods made with hands. So it was no wonder the Jews *of Asia* had it in for him! That might even be why Paul is specifying that it was Asian Jews who had falsely accused him because Felix might have heard how Paul hurt their business, and he’d know they had accused him to get back at him. Economic news like that got around in Paul’s day just like it does today.\*

\*Alexander was one of those Jewish idol makers (Acts 19:33,34), so the “much evil” that he did to Paul (II Tim.4:14) is probably a reference to how he was the ringleader of the Asian Jews who falsely accused Paul.

But if Felix was thinking of *questioning* those Asian Jews about it, he was out of luck, because they didn’t even bother to show up in court that day, as we see as we read in our text in verse 19, where speaking of those Asian Jews, Luke wrote,

**“Who ought to have been here before thee, and object, if they had ought against me” (Acts 24:19).**

When those Asian Jews couldn’t be bothered to show up in court, that shows that the only temple they cared about being polluted or despised was *Diana’s* temple!

But there were some *other* unsaved Jews who *were* there to testify against Paul. Back in verse 1 of this chapter, we saw that Israel’s high priest and the elders of the nation were there. And Paul issued a *challenge* to them in verse 20, where he told Felix,

**“Or else let these same here say, if they have found any evil doing in me, while I stood before the council” (Acts 24:20).**

Now *those* unsaved Jews were *not* idol-makers. They knew that the law of Moses *forbad* the making of graven images, and they were *zealous* of the law. *Their* problem with Paul was that he preached grace, *not* law. We saw in an earlier lesson that those unsaved elders weren’t taking *the twelve apostles* to court, because the twelve were zealous of the law too (Acts 21:20)! But now that the dispensation of grace had begun, the devil was after Paul!

All that being said, Paul *did* admit he was guilty of one thing. After claiming that those elders couldn’t charge him with anything, he said,

**“Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day” (Acts 24:20).**

Now back when Paul spoke those words to the Jewish council, it caused *a violent discussion* to break out among the Jews, because the Sadducees didn’t *believe* in resurrection, but the Pharisees did. So Paul admitted that he was guilty of sparking a violent discussion among them. But it wasn’t *his* fault that the Sadducees didn’t believe what the Bible teaches about resurrection! And he knew that Felix would understand that he couldn’t be held responsible for how they reacted to what he said.

And in past lessons we learned that the reason Paul talked to the council about resurrection was so he could *start* talking to them about the resurrection *of Christ.* And that’s because the resurrection of Christ is one of the first things a Jew has to believe to be saved from his sins, as Paul told the Jews in Romans 10:9, where he wrote,

**“...if thou shalt confess with thy mouth the Lord Jesus, *and shalt believe in thine heart that God hath raised Him from the dead,* thou shalt be saved.”**

Now here I remind you that Romans 9-11 is all about Israel. Romans 9 is about Israel’s *past,* Romans 11 is about her *future,* and Romans 10 is about Israel’s *present* in the dispensation of grace. And the first thing a Jew has to believe to be saved in the dispensation of grace is that Jesus is Lord, i.e., that He’s the Son of God, their Messiah. And the thing that *proved* He was God’s Son was His resurrection, as Paul also told the Romans, affirming that

**“Jesus...was...declared to be the Son of God...*by the resurrection...”* (Romans 1:3,4).**

You see, Israel’s prophets had *predicted* their Messiah would rise from the dead, so when Jesus of Nazareth rose, it proved He was their Christ. Jews have to believe all of that before they can believe the gospel that Christ died for their sins.

But this has led a lot of grace believers to think that you have to mention Christ’s resurrection every time you tell *anyone* that Christ died for their sins. And that’s just not true! How you present the gospel depends on who you’re talking to. *Things To Come Mission* missionary Ben Anderson told me that he once told a man in Thailand that Jesus Christ died for his sins, and the man replied, “Who’s Jesus Christ?” Well, there was a guy that Ben had to do *more* than just tell him Christ died for his sins. He had to begin where *Paul* began when *he* met some people who’d never heard of Christ in Acts 14:15, where he said,

**“We...preach unto you that ye should turn...unto the living God, *which made heaven, and earth, and the sea, and all things that are therein.”***

When the Apostle Paul preached to men who had never heard of the Lord Jesus Christ, he started by talking to them about how the God of the Bible had created the world, so He is the *true* God. And that wasn’t the only time Paul started sharing the gospel using that approach. He did it again in Athens, where he told them,

**“I found an altar...TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. *God that made the world and all things therein...*is Lord of heaven and earth...” (Acts 17:23,24).**

But when Paul preached the gospel to *Jews,* he didn’t have to start by talking about creation, because the very first verse of the Jewish Bible told them that “in the beginning God created the heaven and the earth” (Gen.1:1), and they believed it! So with Jews, Paul didn’t have to start with Creation. With Jews, he had to start by reminding them that the resurrection of Christ proved He was God’s Son.

And the reason he had to start that way was because, after the Lord rose from the dead, the Jews tried to bury the story of His resurrection, because they knew what it proved. After they found the Lord’s tomb empty, it says,

**“...the elders...gave *large money* unto the soldiers, Saying, *Say ye, His disciples came by night, and stole Him away while we slept.*  And if this come to the governor's ears, we will...secure you. So they took the money, and did as they were taught: *and this saying is commonly reported among the Jews until this day”* (Matthew 28:12-15).**

The unbelieving leaders of the nation Israel *bribed* the soldiers guarding the Lord’s tomb to lie about what happened to His body. So most Jews in those days believed that He *hadn’t* risen from the dead, so most Jews believed He *wasn’t* the Son of God. So in sharing the gospel with Jews, Paul had to start by talking about His resurrection.

And so should we! But you wouldn’t have to start that way with a Roman Catholic, because he already *believes* Christ is God’s Son, and that He rose from the dead. The bottom line is, when you share the gospel with people, you have to *listen to how they respond* to what you say, and share the gospel according to what they know, and *don’t* know.

But back in our text here, when Paul mentioned the resurrection of the dead, that’s as far as Felix let him go. Verse 22 says,

**“And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter” (Acts 24:22).**

As soon as Paul began talking about resurrection from the dead, Felix cut him off—for a *couple* of reasons.

First, it was because pagans like him didn’t *believe* that the dead could rise, as we see in Acts 17:32, where,

**“...when they heard of the resurrection of the dead, *some mocked:* and others said, *We will hear thee again of this matter.”***

Those pagans thought that it was *ridiculous* to believe that people could rise and live again after they died, so that’s as far as they let Paul get there in Athens. And that’s as far as Felix let Paul get here in our text as well.

But there was *another* reason he cut Paul off. It was to prevent a riot from breaking out. Follow me for a moment.

Verse 22 says that Felix had more perfect knowledge of “that way,” which is what the followers of Christ were called ever since He said,

***“I am the way,* the truth, and the life...” (John 14:6).**

And Felix had a more perfect knowledge of that way than most other Roman judges had. Where did he *get* that more perfect knowledge? Back in verse 10, Paul told Felix,

**“Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of *many years* a judge unto this nation, I do the more cheerfully answer for myself” (Acts 24:10).**

Felix had judged Israel for enough years to know that the followers of “that way” believed that the Lord had risen from the dead. But those years had *also* taught him that the Sadducees *didn’t* believe that. So the other reason Felix interrupted Paul to keep another riot from breaking out among the Jews, right there in his courtroom.

And to keep that from happening, he banged his gavel and said, as it were, “Court’s dismissed until we hear from the arresting officer.” And then in verse 23, it says,

**“And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him” (Acts 24:23).**

Felix put Paul in what we would call a minimum-security prison. That shows that he was leaning toward believing Paul’s side of the story, as opposed to the Jews’ account of what happened, or he wouldn’t have ordered that Paul be treated so well.

And we see even *more* evidence that Felix was leaning Paul’s way in the next verse of our text, where we read:

**“And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ” (Acts 24:24).**

Did you notice here that Felix didn’t send for Paul to hear more about *his case?* He sent for him to hear more about *his faith in Christ.* That gives us even more proof that he was favoring Paul’s side of the story because—well, think it through. If he thought Paul was nothing but a troublemaker, he wouldn’t be asking to hear about what he believed, right? Plus, you’ll notice that he didn’t command that *Paul* be brought *to him.* Luke says he “came” to Paul, which shows some deference to the apostle on the governor’s part.

Of course, when verse 24 says he came to the prison *with his Jewish wife* to ask about faith in Christ, you have to wonder if maybe *she’s* the one who wanted to know more about this man who so many of her people believed was her Messiah. But even if that was the case, Felix was going to have to sit and listen to Paul as he spoke to his wife about Christ.

But he didn’t listen very long, because Paul said some things he didn’t appreciate hearing, as we see in verse 25,

**“And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee” (Acts 24:25).**

Now what Paul is doing here is what we all have to do before telling someone that Christ died for his sins. He’s making sure Felix knows *he’s a sinner.* When it says Paul reasoned with him about “righteousness,” he was telling him he didn’t have *enough* righteousness, because the only kind of righteousness God accepts is the *perfect* kind—and as you know, *nobody’s perfect.*

The Pharisees were as close to perfect that men could getin those days, but look what the Lord told people about them in Matthew 5:20:

**“...except your righteousness shall *exceed* the righteousness of the... Pharisees, *ye shall in no case enter into the kingdom of heaven.”***

The Lord pointed at the most righteous people *on the planet,* and said that their righteousness wasn’t good enough! And just in case they didn’t get the point He was making, He closed that chapter by saying,

**“Be ye therefore *perfect...”* (Matthew 5:48).**

Now even a lot of Bible commentaries miss the point the Lord was making there! They look at what He said, and comment, “Well, He couldn’t have meant they had to be *perfectly* perfect, because, after all, nobody’s perfect!” But we know that that’s *exactly* what the Lord meant, because a fuller quotation of that verse reads,

**“Be...perfect, *even as your Father which is in heaven is perfect”* (Matthew 5:48).**

Well, how perfect is the Lord’s Father? He’s *100% perfect.* He’s *perfectly* perfect. And that’s what the Lord was telling people *they* had to be *to be saved.*

You say, “Well, that’s being unreasonable, so how could Paul have ‘reasoned’ with Felix about righteousness?” The answer is that he was doing what *God Himself* did when He said to the people of Israel,

**“Come...*let us reason together,* saith the LORD: though your sins be as scarlet, *they shall be as white as snow;* though they be red...*they shall be as wool”* (Isaiah 1:18).**

You see, the reason it’s *not* unreasonable for God to demand perfect righteousness from men is that He’s willing to *give us* perfect righteousness *as a free gift.*

But a free gift has to be *received.* That’s why Paul talked about

**“...they which *receive*...the giftof righteousness...” (Romans 5:17).**

So how do you receive the gift of righteousness? Paul tells us in the very next verse, where he wrote that

**“by the offence of one judgment came upon all...to condemnation; even so *by the righteousness of One* the free gift came upon all men unto justification” (Romans 5:18).**

In other words, you receive God’s righteousness the same way men receive His judgment. You were *born* with His judgment, because you inherited Adam’s sin when you were born. You’re *reborn* with *righteousness* when you’re *born again.* You get it “by the righteousness of One,” the Lord Jesus Christ. He’s the *only* one who ever lived a perfectly righteous life. And then He died a substitutionary death to *give you* righteousness. And all you have to do to *receive* it is *believe* it.

But to *receive* it, you have to be convinced you *need* it, because most people think their own righteousness is good enough! So Paul *also* reasoned with Felix about “temperance,” or *self-control.* And the reason he reasoned with him about self-control is that *Felix didn’t have any.* He did whatever he wanted to do, whenever he wanted to do it, and most of what he wanted to do was *wicked.* So Paul had to reason with him about self-control, because even *he* thought his righteousness was good enough.

He probably told Paul, “I’m not as bad as *Nero,* so my righteousness is good enough, Paul.” I say that because that’s what *everyone* thinks when you tell them they’re a sinner. “I’m not as bad as the guy down the street!”But unless you’ve never sinned *even once in your life,* your self-control isn’t good enough to give you perfect righteousness, and so there’s going to be “judgment to come,” something Paul *also* reasoned with Felix about—the judgment to come of eternity in hell and the lake of fire.

And when Felix heard all that, *he trembled.* Now, that might have been partly because he had firsthand knowledge of God’s *power* to judge men. You see, history says that his wife Drusilla was the daughter of the king we read about in Acts 12, where

**“...Herod...made an oration...And the people gave a shout, saying, It is the voice of a god...*and immediately the angel of the Lord smote him,* because he gave not God the glory: *and he was eaten of worms, and gave up the ghost”* (Acts 12:21-23).**

If that happened to *your* father-in-law, you might tremble too when someone talked to you about the judgment of God to come!

Did you notice that it doesn’t say that *Paul* trembled before *Felix,* even though he had the power to sentence him to death? Instead, Felix trembled before Paul,because *God* had the power to sentence him to *eternal* death!

But instead of believing the gospel, Felix told Paul to run along, and that he would call for him against sometime. So we have no reason to believe that Felix got saved that day—or any *other* day, because it says in verse 26,

**“He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him” (Acts 24:26).**

Now here we see proof that history is right. Felix *was* a crooked judge. Only a crooked judge would be hoping Paul would offer a bribe to get him to release him. Once he heard Paul say he went to Jerusalem to bring alms and offerings to his nation, he figured that if those Gentile churches were willing to send money to bail those Jews out of *poverty,* they might *also* send money to bail *Paul* out of *prison.*

That’s actually *another* reason Felix allowed Paul’s friends to visit him in prison, in addition to the reason that he was leaning toward believing his story. It was so they could bring him money from the Gentile churches! Paul couldn’t very well bribe the judge if he was cut off from any contact with the churches he had established.

But the joke was on Felix because, as it says in verse 26, he kept sending for Paul to keep meeting with him in the hopes of getting bribed, and I’m sure Paul just kept bringing the conversation back to the gospel. So his greed ensured that he heard the plan of salvation again and again—*for two years,* as we see in the last verse of our text, where it says,

**“But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound” (Acts 24:27).**

According to secular history, Felix was so corrupt that Rome eventually caught on to him, and sent a man named Porcius Festus to replace him. And Felix, perhaps knowing that he’d have to live among the Jews after he was forced out of office, chose to do them a favor by leaving Paul in bonds when he left.

But to me, that gives us even *more* proof that Felix never got saved, for if he did, you wouldn’t think he’d have left an apostle of God in prison for two years just on the off chance he would offer him a bribe. And you wouldn’t think that *Drusilla* got saved either, or she’d have surely told Felix to release Paul, or else start sleeping on the couch. So I don’t think we’re ever going to meet either one of them. A crooked judge *almost* got saved, but almost isn’t good enough, is it.

Finally, in this story we’re seeing even more evidence of the spiritual decline of the nation Israel that we see throughout the Book of Acts. Think about it. Paul was receiving better treatment from this unsaved Gentile pagan judge than he received from the nation Israel. Sure, the judge kept Paul in prison two years longer than he should have, but at lest he kept him alive. The Jews of his own nation kept trying to kill him, as they continued their spiritual decline.

In closing, have you ever heard the story of the man who climbed on his roof during a flood, and when a boat came by to save him, he said, “No thanks. The Lord will save me.” Later, when a helicopter came by to save him, he said, “No thanks. The Lord will save me.” After he drowned, he asked the Lord why He hadn’t saved him. The Lord said, “Hey, it’s not My fault you died. I sent you a boat and a helicopter!”

Now I could say that the moral of the story is to remember that God helps us by using His people, but I already made that point. So instead, I’ll make the point that you should remember to *be* somebody’s boat. *Be* someone’s helicopter when they need help. Be someone God can use to help others.

It’s the way God works in this dispensation. Speaking of the Lord Jesus Christ, Paul wrote,

**“...He is the *head* of the body, the church...” (Colossians 1:18).**

Christ is our Head, we are His Body. If my head wants the floor swept, my body has to get up off the couch and do it. If Christ wants something done, *His* Body has to do it. And the thing that Christ our Head wants His Body to do is help one another. Why not decide you’re going to be someone’s boat the very next chance you get.

You’ll be eternally glad you did.